

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

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J. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMS, } PROPRIETORS.

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The services of the following gentlemen are engaged as regular correspondents.

M. H. SMITH, HARTFORD, CT.
J. BOYDEN, DUDLEY, MASS.
C. WOODHOUSE, LANSINGBURGH, N. Y.

Communications.

Original.

ESSAYS ON DEITY.

Number One.

EXISTENCE OF GOD.

And God said unto Moses, I AM THAT I AM. Exod. iii. 14.

Our first efforts will be to offer some evidences of the Divine existence. These are so numerous that brevity will be highly necessary. The whole creation is full of God. Every object proclaims his perfections, and displays his 'handy work.'—'In proof of the existence of the Deity, two modes of reasoning have been employed,' says Stewart, in his Moral Philosophy, 'which are commonly distinguished by the titles of the arguments *a priori*, and *a posteriori*; the former founded on certain metaphysical propositions which are assumed as axioms; the latter, appealing to that systematic order, and those combinations of means to ends which are every where conspicuous in nature?—The argument *a priori* has been ably stated and enforced by Dr. Samuel Clarke. Some philosophers have expressed their doubts whether it is sufficient to carry complete conviction to the mind. The argument *a posteriori* is more comprehensive and satisfactory. We shall occasionally employ either method as our reasoning may require.

I. We behold innumerable effects all around us. The universe must be the product of external causes or self-existent, or have proceeded from a First and Supreme cause. Matter has no power to create itself, nor put itself in motion. Such theories will not be maintained by the speculative or the sceptic. Suppose, on beholding the complicated machinery of a Fulton, which in its application, 'stems alike the tempest and the tide,' a man should contend that all parts acted in concert, and produced the greatest work of art of modern times, and then 'walked the water like a giant rejoicing in his course;' should we not suspect insanity or idiocy? Yet this would be less absurd than to maintain that the immense machine-

ry of the universe had no builder! How inconsistent then is Atheism! It must arise from ignorance or obstinacy, which, we shall not determine. We prefer seeking new and convincing proofs of the Author and Governor of the world.

Let us therefore walk forth amidst the beauties of creation. Who created 'worlds on worlds,' and suspended them in the ambient air? Whereupon are the foundations thereof fastened?—Who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy? Behold the earth! God has thrown up the mountains in majesty, and spread out the valleys in beauty. These inequalities add to its grandeur and utility. The most beautiful productions are spread over its surface, surpassing human conception, and calculated to gratify the taste, or please the fancy. Beneath lie in rich profusion the inexhaustible treasures of the mineral kingdom. Notwithstanding the multiplicity of its productions, yet its powers are not diminished, nor subject to decay. Generation after generation passes away while the earth appears as young and beautiful as when God crowned it with his blessing and pronounced it good! Behold the sun!—Age after age he has sent forth light and heat.—Each day he has renewed the light and garnished the earth with beauty, and thrown his smiles over the universe. There are other suns and systems of worlds. When we permit the imagination to range through the works of God, we feel to employ the expressive language of the poet.

'Lord! on thee
Eternity had its foundation:—all
Sprung forth from Thee: of light, joy, harmony,
Sole origin: all life, all beauty Thine.'

Amidst these overwhelming evidences of the Divine Existence, some have dared to deny the eternal truth. In this age of speculation and refinement they deem it ignoble to give it their assent and support. Man, who cannot comprehend the powers of his own mind, has uttered the appalling thought that there is no God! He offers to maintain that all things result from chance! He rushes into the skies, and demands proof of a Being greater or wiser than himself! What greater evidence can he present to man than he has manifested? He has diffused himself every where 'from the frail plant to the everlasting stars.' He has reasoned with his offspring, and 'in Him we live and move, and have our being.'

II. So obvious is this fundamental article of religion, that it has been sanctioned by all ages and nations. 'If you search the world,' says Plutarch, 'you may find cities without walls, without letters, without kings, without money; but none ever saw a city without a Deity, without a

temple, or without some form of worship.' Is this truth, then intuitive, or the result of reasoning?—If the latter, it must be a single step. Has not the 'finger of God' written it on the tablets of the heart so indelibly that the most inconsistent creed or the blackest crime cannot eradicate the impression? There is no other way to account for such a general and uniform belief where there has been no communication of sentiments, either by commerce or tradition. However contaminated with error, or debased by the follies of superstition and credulity, the existence of a First and Supreme cause is admitted. It may well be doubted, therefore, whether there ever was a *real* Atheist. We close this Essay with the strong declaration of Lord Bacon:—'I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind.'

C. S.

THE TRANSGRESSION.

Original.

'But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die. ! Gen. 2. 17.

This passage has long been controverted by sectarians; and a meaning given it, which is foreign from its import—a meaning, not only derogatory to the character of the divine Being, but absolutely opposed to the testimony of the gospel. In this article, some remarks will be offered to aid its elucidation, as also to show, that the common expositions of it are not correct.

Two inquiries will arise in the mind of every person, who reads the text. What was the penalty of the law or the nature of Adam's punishment? When was that punishment inflicted?

I am readily assured by one person, that one result of the transgression was, 'Adam became subject to natural death; for, had he not sinned, he would have lived forever.' This position is founded upon the *assumed premise*, that Adam was created immortal. But this idea is so destitute of proof, that it hardly seems necessary to examine it, for the careful reader of the account of creation, will at once perceive its fallacy. All must admit, that the earth, previous to the transgression, was formed of the same matter that it now is—it had water, hills, valleys and plants. Man was formed from this earth—he had bones, he had flesh, he slept, he ate, he was married.—Now it is a philosophical truth, that Adam could not have been immortal under such circumstances, unless it can be proved, that he had immortal flesh and immortal bones. Death is the universal law of nature, and whether man sin or not, he must die. God did not inform Adam that he must die.

because he had sinned—he gave an entirely different reason. After the transgression had been committed, and God made Adam acquainted with his real condition, he said, 'in the sweat of thy face, shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust thou shalt return.' Chap. 3: 11. The cause of the literal death of Adam, is here clearly stated—it was not because he had sinned, but because he was dust.

We are also told, in the language of the confession of faith, that Adam and Eve 'being the root of all mankind; the guilt of their sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.' pp. 30, 31.

We are taught in this language, that the consequences of Adam's transgression descended upon all his children. But in what part of the Bible do we find evidence of this position? The Bible, so far from teaching such a sentiment, expressly informs us, that 'every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge?' Jer. 30: 31. Again—'and as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.' Ez. 9: 10. Again—'the wicked shall fall by his own wickedness.' Prov. 11: 5. Again—*the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.* Ez. 18: 20. Revelation thus establishes the truth, that one man shall not bear the guilt of another; and yet how can people believe, that the guilt of Adam's transgression is imputed, and a corrupted nature given to his whole posterity? Besides, what justice can be discerned in such procedure? If a man had power, and because his son was disobedient, he should determine that the consequences of the disobedience of his son should extend to the fortieth generation, he would be called raskly unjust and mercilessly cruel—so unjust would it be, that I hesitate not in saying, that no man would exact such a power, even if he had it.' Shall mortal man be more just than God?

This view of the subject is rendered still more terrible, from what the confession of faith says on another page. 'Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries, spiritual and temporal.' P.P. 32, 33. We are here taught, that endless misery is another result of the transgression.

Here I pause and ask; can it be, that the Father of mercies and God of love, would permit such a tremendous catastrophe to result from a single act of disobedience? Can a person believe, that God would place Adam upon the earth make him subject to an infinite law which neither he nor any other person can understand, suffer the devil to deceive him, when he positively knew before-

hand, that it would make him endlessly miserable, and not only this, corrupt and destroy a large portion of the human family? Can a person believe this? I cannot, for

1. The text is positive in stating the time, when Adam should be punished.' But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.' Now if endless misery be the penalty of Adam's transgression, he did not die in the day he disobeyed, for he lived 900 years before he could begin to taste endless misery.—Thus would the assertion of God be made null.

2. The text states, that he should die. If ceaseless woe be that death, is it not a curious death to be made keenly alive to torment, which life shall increase through all eternity, adding pain to pain? A death consisting of greater life, is a contradiction in terms.

3. I do not believe it, because scarcely a person can be found, who admits that Adam is lost—they believe that he is saved. But God was express in declaring, that if he transgressed, he should die. he did transgress, and yet people suppose that he escaped the penalty. If this be true, did not the serpent tell the truth, when he said to Adam, 'ye shall not surely die.'

4. I do not believe it, because the justice, mercy and love of God are opposed to it, and I can find no evidence of it in the scriptures; for, instead being taught that Adam brought endless ruin upon the world, I read, that 'as in Adam all die, even so in Christ shall all be made alive.' 1. Cor. 15: 22.

It is evident that Adam did die on the very day he transgressed the law of God, and that that death was moral death—death to peace, death to innocency, death to confidence in his own integrity. What other death could he die beside moral death? The determination of God, as expressed in the text, is emphatic. There are no contingencies about it. 'In the day thou eatest thou shalt surely die.' Adam did transgress. This fact is certain. Did he die, when he transgressed? It is evident that he did. Am I called for my authority, in concluding that his death was moral?—In answer, let it be observed by every person, that when an individual fell into sin, the scriptures represent him as being dead, because he passed from a state of innocency into blindness of heart and impurity of action. The 37th Chap. of Ez., is convincing proof of this position. By transgressing the laws of God, the Jews, to whom that chap. refers, were carried away into 70 years captivity in Babylon. While in this condition the prophet represents their state by a valley full of dry bones they were morally dead. But when they remembered the Lord and turned from their iniquities, they were said to live again and their restoration to Judea, is most powerfully prefigured by clothing the bones of the valley, with sinews and flesh, and breathing into them the breath of life.

Our Lord used the term death, to show the moral condition of the Jews in his own time. They were dead in trespass and sins. They were blinded to their condition—they thought that, having Abraham for their father, they would be screened from punishment—they were buried in the traditions of the elders, and so little understood their own prophets, that they rejected Christ. When

any one of them was aroused from this condition and was induced to receive Christ, he is said to have passed from death unto life. 'Verily, verily I say unto you,' says Christ to the Jews, 'he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.' John 5: 24. This life is called the 'resurrection of life,' vs. 29—while those who continued to reject Christ and dream on in their fancied Abrahamic security, and did not understand their actual condition, until the Roman armies poured a torrent of destruction upon them, are said to have arisen to a resurrection of damnation' or condemnation.

The apostle Paul uses the term death in the same manner. Writing to the Ephesian brethren, who had passed from darkness of error unto the light of truth, he says; 'and you hath he quickened, who were dead in trespasses and sins.'—Chap. 2: 1. Again he says; 'awake thou that sleepest, and arise from the dead, and Christ shall give the light.' Chap. 5: 14. All these instances clearly prove, that a person who fell into sin, was represented as being dead.

Now if it can be shown, that Adam experienced this death, then it must be clear that the penalty of the law was immediately inflicted upon him. Previous to the transgression, Adam was innocent, and knew not what it was to feel guilty. He stood in the presence of God, with the most perfect confidence. This condition may well be represented by the term life. But when he lost his confidence, it may well be said that he died, for he was then removed from that moral security, which he had so happily enjoyed. This was actually the case. Let us look at the effect of his disobedience. 'And the eyes of them both were opened, and they knew that they were naked; and they sowed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden.' Gen. 3: 7, 8. We here discover the plainest indications of conscious guilt. In the 10, vs. Adam tells God that he was afraid, and hid himself. The question was put to him, whether he had eaten of the tree, which God commanded him to eat? Adam prevaricated, and endeavored to palm the guilt upon Eve, and she charged it to the serpent. We now have found the clearest proof of Adam's moral death. And his condition, after the transgression, is called death, with as much propriety, as moral darkness is called death in other parts of the scripture.

But we have even farther proof of his immediate moral death. After the transgression, his station upon the earth was made known to him. Adam was brought to see how he must obtain his food, while the knowledge of the fearful fact that he must return to dust, was for the first time revealed to him, which knowledge was still more unpleasant, from the truth, that he had no hope of living beyond the grave, as he was prevented from eating the fruit of the tree of life or knowledge of immortality.

The evidence then is clear, that Adam did experience moral death in the day of the transgression, and the law of God was fulfilled to the Jew

ter. This being the fact, which we think cannot be denied, there is but one moral to be drawn from it; which is; we should take heed not to taste the forbidden fruit of sin, lest we die.

GENESIS.

Original.

CHRISTIAN VISITANT.—Reader, did you ever see this little 'truth-teller?' And do you take it? If not, let me assure you it is one of the best things I know of. It is not only good and profitable to be read; but it is peculiarly fitted to help you in making change with tract distributors.—Why, Sir, one year ago, our friends in this place were furnished with tracts as regularly as the sun rises and sets, and they had nothing to give in exchange. Soon as I learned the fact, I sent for three dollars worth of the 'Visitant,' and soon as they arrived, we made an invariable rule, to give, as often as we received. The consequence has been, that we have not one of us had a tract in several months. It seems evident that they who make it their business to teach their neighbors in theology, are unwilling to risk either themselves or their families, in a careful perusal of what we esteem to be the truth. Now, if tracts are sent you, and you do not wish to take them, or if you are willing to incur a trifling expense for your own, or your neighbors' benefit, send one Dollar to Rev. A. B. Grosh of Utica N. Y. and he will return you semi-monthly, three copies of the Christian Visitant.

J. B.

IMMORTALITY.

Original.

'For this corruptible must put on incorruption, and this mortal must put on immortality.' Paul.

The great object which all men eagerly pursue, is happiness. We naturally anticipate some enjoyment, to which we have not yet attained—we assiduously pursue the phantom pleasures of earth, and they as often elude our grasp;—and if we are permitted to attain the desired object, the moment we possess it, its beauty vanishes, and we are unsatisfied and disappointed. The indulgence of sensual pleasures, ever leaves an aching void, which nought on earth can fill. We look upon earth's fairest objects—we are led to exclaim, 'all is vanity,' and even 'life is a vapor that appeareth but for a little time, and then vanisheth away.'

The mind of man is of heavenly extraction; there is a principle inherent in his nature, which prompts him to desire an existence beyond earth's scene of anguish—in a clime more congenial with the holy aspirations of his soul. He soars to his native skies, and with the eye of faith, he there sees his desire accomplished, he feeds upon the promises, and his soul is satisfied. 'Hope, which is as an anchor to the soul,' points beyond the darkness of the tomb, to 'a city which hath foundations whose builder and maker is God—where happiness will forever flow on in streams of gladness, and pleasure bloom in perennial glory—for if 'we have born the image of the earthy, we shall also bear the image of the heavenly.'

How happying the assurance, that earth is not our abiding home—assurance I say, and it is so indeed, for I am no skeptic. No. I pray that I may never feel the influence of the cold and cheer-

less prospect of an eternal sleep in the tomb—it is an assurance based upon the resurrection of our Redeemer, who is raised the first fruits of them that slept—afterward they that are Christ's shall appear at his coming.

The hope of immortality, a *happy immortality*, beyond the gloom of the grave, is a bright and sunny spot, upon which the eye of faith delights to dwell—it enables us to soar above earth's troubles, and count the ills which 'flesh is heir to' but trifles. We look with rapturous emotions to that glory that awaits us, when all the ransomed of the Lord, shall be raised in the image of the heavenly—when death shall have lost its sting, and the grave its victory—when tears shall have been wiped from off all faces, and all things reconciled unto God—the Son himself shall be subject, that God may be *all in all*—a truth sure in God before the foundation of the world—but now made manifest unto us, by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light. Glorious consummation! O, the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out!

D—n, April, 1835.

CALISTA.

IN CHARACTER.

Original.

MESSRS. EDITORS.—About sixteen months ago, through the dispensations of providence, I was called to part with my wife, the companion of my youth, by death, leaving me with four small children, and my business so situated that it was necessary for me to leave them and attend to my affairs in North Carolina. I returned to Berlin, Ct. in February last and found an unusual religious excitement prevailing in Kensington society, produced by a man by the name of Waters. Receiving an invitation from one of the fraternity to attend their meeting, I accordingly went one evening, and such abuse as I received from Mr. Waters I never before received from friend or foe.—After abusing Universalists in every manner that his imagination could invent, he says, 'There is a gentleman here this evening, a *Universalist*, that has lost his companion. Her Creator has seen fit to take her from him to save her from the evils of Universalism.' After he had finished his abuse, he says, 'If there are any present that wish to make any remarks, there is an opportunity.' I immediately rose and requested my neighbors to say if I deserved such treatment as I had received from that man. But just as soon as I commenced speaking, Mr. Waters commenced praying, shouting, and clapping his hands, saying that man's soul shall be converted in half an hour, calling on his young converts to pray for that man; and at it they went. Children whose age was such that the *cradle* would have been a far more suitable place for them, at that time of night, than a crowded school house, and whose parents would have been doing much better in learning them manners than approving their impertinence joined in the noisy exercises.

In the conclusion Mr. Waters said that that man's soul shall be converted before morning or *plunge*, and requested all his converts to go home and pray for me. And to make my conversion

doubly sure, he appointed prayer meetings at four different places to be held next morning at sunrise. I thought that with all the arrangements he had made and the prayers of all his converts, if there was any efficacy in their prayers, I should feel the effects of them. But I think there must have been some *doubts* if not *wrath*, for I am still in the glorious belief of the salvation of the whole human family, Rev. Waters not excepted.

EDWIN BARNES.

Washington, N. C. 1835.

THEY ARE ASHAMED OF THEIR PRINCIPLES.

Original.

That is, if they have any. But whom, says the reader, do you speak of? I answer, of two classes of men.

1. They are ashamed of their principles, who at home and in private are friends to Universalism; but who in public, not only refuse to support it, but lend their influence to weigh against it. I do not think that such men ought to be called Universalists, or fellowshipped as such. They are lovers of themselves, and of popular favor, but not lovers of the truth. It is sometimes said of such, that they are Universalists *if anything*.—The *if* is well put in: for the plain fact is, they are anything or nothing, just according to circumstances.

2. Another class of persons, against whom we bring the charge of the head of this article, are the *Sceptics*. I consider them so far as their influence respects the gospel, as near as cousins to those above mentioned. They have just about as much regard for the doctrines and precepts of the Bible, and strive equally to screen their opinions from the public's knowledge. I do not say that all of this latter class conduct in this manner, but simply, that many of them, to my knowledge are guilty. Both classes remind me of a passage of scripture, recorded thus, in Isa. 4: 1—'And in that day seven women shall take hold of one man, saying we will eat our own bread, and wear our own apparel; *only let us be called by thy name to take away our reproach.*'

Here was the secret of the matter—they wanted some assistance in order to maintain their hypocrisy. We will eat our own bread—wear our own apparel—only let us be called by thy name. Precisely so, have many doubters practically said to Universalists. 'We will hold our own opinions—we will do all we can covertly to undermine the system of Universalism, and destroy men's confidence in the Bible—to shake their faith in God or a future existence—but we wish to be called by your name—we wish to be called Universalists, for that will take away our reproach.'

In the cause of such friends, has Universalism received many a wound. And shall we still encourage such measures? That we have done it, heretofore, will not be doubted. We have in many instances extended the hand of fellowship to those whose hearts were with us no farther, than we opposed prevailing errors. When we have begun to preach the doctrines of the cross, we have witnessed their indifference, and I would respectfully suggest the query to my brethren, whether we do not owe it to the cause of truth, to take

away the vail which screens so many false friends.

I do not wish to make these remarks because I entertain unfriendly feelings towards those whose misfortune it is to doubt and deny the validity of the christian's hope. No. God is my witness—I pity them. But I wish them to be called by their true name. If they are infidels, let them bear the name—yea, let them claim it; and we will honor their consistency. It is for us to bring about this end. We must claim none to be Universalists, but such, as are with us in heart and hand. We must constantly deny, that this or that man, is a Universalist (whatever may be his profession) unless he is something more than anti-partialism.

Again—I know many societies who choose those that have no faith at all, in divine Revelation, or even in the being of a God, to act as their officers. Brethren—is it right to intrust the business, and in some measure the character, of a christian society, in the hands of *Deists* and *Atheists*? Why not choose Presbyterians for your officers? Sometimes it is said, 'if we promote this man, he will take an interest in our Society, and will help us by and by. Yes, I can tell you of societies, that have been helped out of existence in this way: but I never knew one to flourish *permanently* by such means. If men will not become interested in your society, without your paying them in advance for their good will, depend upon it, you will prosper best when you have the least to do with them. Deal kindly with all; but elevate no man in your humble offices, unless he is a conscientious advocate of your religious principles; at least, such is the opinion of

J. E.

FAMILY AFFECTIONS.

In the chequered and often weary pilgrimage of life, there is nothing, after religion, which yields so uniform and unfailing a measure of comfort as the affections springing from ties of blood. To all men we are in some measure brothers: there are general sympathies which bind the whole race together as one family, and others which, uniting larger or smaller parties, and inspiring them with common objects, form solid brotherhoods and corporations, for general and individual advantage.—In all these unions, however, the binding sympathies are of a vague nature, compared to those which knit together the little circle of a domestic hearth. It is there alone that the reasons for union exceed in number and strength the reasons for disunion, and there alone that we may hope to find an attachment, which will be alike ready to resist and to consult a sense of interest. In the world at large, the sympathies of those around us are only to be roused by a particular exigency, and we might live forever without acquiring a single friend. In our homes, on the contrary, every man feels as if he were hedged round by a faithful and devoted body-guard, whose eyes are as beacons to guide and welcome him to their hearts, and whose best offices can only be withheld when they are either repressed by coldness or eminently undeserved. In all spheres of life this is the same, and the poor man, though doomed, perhaps, to suffer under the contumely of the proud, finds as much esteem and affection in his own humble circle, and is thereby as much comforted and supported as if

he possessed all the boasted advantages of fortune.

Since such are the blessings which Almighty Providence has conferred upon us through the medium of family ties, of what importance must it be that we cultivate these ties with all tenderness and care, and scrupulously avoid every occasion of doing them injury! Of how much importance is it, in the first place, that we give that honor to our parents, which, leaving out of view, the sacred command of our Divine Father, is so strongly required of us, not only by gratitude for early nature, and for the trouble, anxiety, and cost which they have freely suffered and expended in our behalf, but in order that we might continue to enjoy the full measure of that parental affection, which, in all young people, of right minds and feelings, has heretofore been the greatest blessing of life! Of what importance is it, with a view to ourselves becoming the honored head of a family circle, that we do not at the very first step—namely, in marriage—barter away the affections, and all their golden associations, for some unworthy object, the end of which will be loneliness and sickness of the heart, and an endless train of miseries, perhaps, which even wealth, though it may gild, can never alleviate! Of what importance is it, that in all our intercourse with brothers, with sisters, and even with more distant relations—for, thanks to the Fountain of all good there is much earnest affection beyond the immediate family circle—we should avoid all those nameless and almost imperceptible causes of wrath, which so often arise, like the viewless pestilence, to dis sever the hearts which nature has intended to be the fondest, and leave, each to the loneliness of his own desolate and angry feelings, those who know they ought to be as one, and, even in their disunion, wish to be so!

The general sense of mankind is well aware of the blessing of the affections, and of the necessity of guarding and fostering them by all attainable means. When a child offers an indignity to his parent, society feels it as a common wound.—When a matrimonial alliance is formed, in which the affections are obviously disregarded that some sordid interest may be consulted, all rightly-constituted persons experience a distressing sensation, as if some insult were offered to nature, and through nature, to themselves. When an estrangement takes place between brothers, or any other nearly related persons fall into a quarrel, every individual who knows the parties experiences as real a shock, and as definite a pain, as if a blow were given. On the other hand, there are few things (apart from what immediately concern themselves) which so readily brighten the countenances of men, as to be informed of any instance in which relations live harmoniously, and in the habitual exercise of a loving kindness towards each other. We are all, in general, cold enough; of that there can be no doubt. Yet no man is so abandoned to the empire of an evil nature, that he will not survey with pleasure, and a contagious goodness, however transient, the tenderness, for instance, of a pure and gentle daughter towards a helpless parent—the devotion of an only son to a widowed mother—the friendship of brothers seeking to support each other against the general calamities of life. Such rights as these elevate and

refine every nature, for they are all of heaven that has been left upon the earth.

It unfortunately happens, notwithstanding all the blessings to be derived from family affections, and the general respect which is sure to be paid to any instance of their being properly cultivated that kinsmen often fall out, and that no hostility is so ill to heal as one between such parties. The principal causes of this may, we think, be easily traced, and some precautions may as easily be taken to obviate them.

It has pleased the Creator of the human race to inspire them with different dispositions, different likings and dislikes, and many various passions, which, if allowed free scope and exercise, would not only be vicious in themselves, but produce infinite mischief from the simple circumstance of their running foul of the passions and dispositions of others, and so leading to endless warfare among men. To prevent the diverse tastes and tendencies of mankind from jostling each other, society has established a conventional system of manners, known by the phrase 'good breeding,' which prevents one person from saying such things as he pleases, if the saying of such things be likely to displease others. This check, unfortunately, is of least avail in families, being there deranged in its exercise by the easiness and familiarity which near relationship and early habits have introduced, and even rendered in some measure laudable. As it is at the same time a fact in nature, that greater differences of disposition prevail among at least collateral relations, than what are to be found in an equal number of persons selected at random from the community, and as relations, moreover, are most frequently engaged in the transactions which are apt to produce contrariety of interest, and excite opposite natures, the obvious result must be, that dissensions more frequently take place among them than among other persons. When once offence has been given and taken among friends, it is easy to see that a reconciliation must be more difficult and hopeless than in any other case, since, even if there were no other causes, the very fact of the offence having been given by a friend must make it seem the less excusable.

Now, nothing can be clearer than that the true way to avoid such unhappy enmities is to call into exercise in families, if not the formal manners which are necessary to avoid divisions in general society, at least a greater share of that mutual bearing and forbearing which constitutes the best part of 'good breeding.' Some one has remarked with much force, that, as two hard substances are necessary to strike fire, so two obdurate natures are requisite in a quarrel. In all dissensions, each invariably thinks himself the innocent and ill-used party, and throws the whole blame upon his neighbor. But this is an absurdity in nature. If either had had a sincere desire to avoid quarrelling, a little endurance and a little forbearance—no matter from which side—would have had the effect. Did wrath come from one side!—would not 'a soft word' from the other have 'turned it away?' Hence, it may be observed, that an imperious and a yielding nature form a union little liable to be disturbed by quarrels. Let no one say that to be constantly giving way to the worse passions of a neighbor is an unmanly sacrifice, that ought not

to be paid. 'Peace, peace, peace,' as the good Lord Falkland cried, 'give us peace upon any terms.' And, moreover, will the want of reason in one person excuse the want of a gentle spirit in another? Ought we not, rather, by yielding, to hold up an example to our less happily constituted friend, or, if all other good ends fail, by forgiveness heap coals of fire upon his head?—*Chambers.*

INQUIRER AND ANCHOR.

SATURDAY, MAY 2, 1835.

STRONG DELUSIONS.—*And for this cause God shall send them strong delusions, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness.* 2 Thess. ii. 11, 12.

The persons, who are intended in this passage, are usually supposed to be those who are nearly confirmed in the belief of false doctrines. Some call them the non-elect, and others, lost sinners, who have nearly 'sinned away the day of grace.' The damnation, they are to suffer, is thought to mean no less than endless torments in another mode of existence. Hence the conclusion is drawn, that when men have long withstood the impressions of religious truth, the forbearance of God becomes exhausted and in his wrath he sends upon them strong delusions, in order to render their ultimate doom sure and inevitable. The above, we believe to be a fair statement of the common notions of the passage, and we propose to give the matter a passing examination.

In our view, such a construction of the passage is a most scandalous aspersion of God's character. We do not say, neither do we believe, that it is *intended* as such; but, that it is so, in point of fact, we have not the least possible doubt. Let the reader look at it in its proper light. It gives us to understand, that, long before the world was, God prepared a burning hell of never ending torment, from which there can be no redemption. He sees his children walking the way that leads down to its ceaseless agonies, and as if determined to make sure work of it, and get them in the pit, he purposely blinds their eyes, so that they cannot see. He exerts his infinite wisdom to deceive his feeble creatures into falsehood, and then damns them immortally for believing the very lies into which he had betrayed them. Oh! it is horrid! horrid slander! and nought but delusion dark as the mists of death can induce men thus to tarnish the glory of their Father and their Friend. We pity that delusion, and as we love the holy name of the Lord, we will not faint or grow weary in our endeavors to wipe away the foul scandal, that his misguided children have told and believed.

We are most perfectly satisfied that the passage at the head of this article, affords not the least possible sanction to such views of the divine character and government, and we beg the readers attention while we attempt an answer to the following questions.

1. Who were they upon whom the strong delusions were to be sent?
2. Why were they threatened with these delusions?
3. What was the lie which they should believe?
4. What was the nature of that damnation which they should suffer?

The answer to the first question is this. They were certain individuals in the church of Thessalonica.—Paul describes them in the preceding context, as those, 'whose coming was after satan, with all deceivableness and lying wonders (or false miracles) and exalted themselves above all that is called God.'

2. Why were they threatened with these delusions?
- There was a reason for this threatening and an object

in its fulfilment. 'For this cause, God shall send them strong delusions.' For what cause? The answer is, because 'they walked in deceivableness and loved not the truth.' It is evident then that God threatened them with these delusions as a punishment for their sins.

In this case the reader can see, what is true in many others, that God often makes man the executioner of his own condemnation. 'He that diggeth a pit shall fall therein, and he that rolleth a stone upon his neighbor, it shall return upon him,' are maxims of the wise man whose truth may be seen exemplified in the text. The individuals named in the passage, had exerted all their influence and all their wisdom, to deceive their fellows and draw them away from the truth of Christ.—If we may be allowed the expression; God threatened that he would pay them in kind, by sending them strong delusions that they themselves should come into that same condemnation which they had labored to bring down upon the heads of their fellows. This should be the punishment of their sins.

3. What was the lie which they should believe? In order to answer this question it may be proper to consider the circumstances of the case. Paul's letters to the Thessalonians are the oldest of all his Epistles, having been written about the year 52. In his first epistle he wrote to them concerning the coming of Christ to destroy the Jews, and bring upon that generation all the righteous blood that had been shed upon the face of the earth. It seems that there were certain individuals in that church who desired to exalt themselves above their fellows. These, had seized upon certain expressions in Paul's first letter, touching the coming of Christ, and with these and counterfeit signs, they had endeavored to persuade the people that the evil day was at the door. They had proceeded with such zeal in the propagation of this lie, that they neglected their daily business, 'working not at all' and were 'busy in other men's matters.' The lie that they were endeavoring to make others believe was this; that God was *immediately* coming out in vengeance upon the world. To confirm their teachings they pretended to work miracles, and to see the signs and wonders which Christ had foretold as the immediate harbingers of his coming; and in this work they had been somewhat successful.

In the passage under consideration Paul tells them that God will punish them for their sins in this matter. God should send upon them delusions that they might believe their own lies, and come into that same condemnation which their labors were directly calculated to bring upon others. Thus in the net which they were spreading for their fellows they should be snared, and God would make them drink of that same cup they were mingling for their brethren.

4. What was the nature of that damnation which they should suffer?

If the reader will refer to the twenty third and twenty fourth chapters of Matthew, he will perceive that the sentence of condemnation (or damnation, as the words mean one and the same thing) had gone forth against the Jewish people. They were to be destroyed by famine and pestilence and sword, and their temple to be razed to its foundations, and then should be great tribulation such as had not been from the beginning of the world to that same time nor ever should be again.—He also pointed out the signs by which the near approach of that time of judgment might be foretold.—Now evidently, if men were deceived in relation to those signs once, they would be very likely to fall asleep, and not be aroused when the true signs appeared, and the consequence would be, that they would fall under that condemnatory sentence which was out against the Jews; for be it remembered that our Lord promised safety only to those that endured faithful unto the end. This we suppose to be the damnation threatened in the passage before us. With these views of the passage, the translation as given in 'Newcombe's improved Version' well accords.

'And for this cause God will send them a mighty working of error, that they may believe falsehood; so that all will be condemned who believe not the truth but have pleasure in falsehood.'

Moral reflections on the above.—We have seen a great many teachers of the overheated wrath of God, who were so zealous that they became 'busy bodies in other men's matters.' We have heard them cry, 'both long and loud, that the glittering sword of God's 'vindictive justice' was raised, and if the people did not submit to their dictation it would cut them down, and consign them to endless flames. We have heard many such things, but we have seen, but a few instances, where God has sent delusions so strong that they believed the story they were telling. We would not wish to be uncharitable, but we are compelled to think that those who preach these lies do not half believe what they preach. If there was an house on fire, and ten persons in it exposed to the flames, they would not rest till they saw them liberated. And yet the same men will preach, that hell is blazing beneath the feet of millions around them, and devils are howling, and their fellows are quivering on the brink of the pit; and no sooner has the fiery exhibition closed, than they will crack you a good joke, and appear as jovial as if they had been witnessing a ludicrous exhibition in a theatre. Oh! They do not believe, for they have hearts to feel, and if their faith in these horrid dogmas was half as large as a grain of mustard seed, they would weep day and night over a ruined world.

Go to the lunatic asylums and the graves of suicides, and there you may find those that believed such falsehood. They taught the endless wrath of God, and exalted themselves in goodness far above their Father in heaven. He sent them 'strong delusions' or a 'mighty working of error' they believed the lie, and the deep damnation of hell prostrated reason, and drove them to madness or death.

Men can be brought to believe in almost any thing.—They can be so far deluded as to believe that a God of love, can become the endless and merciless tormentor of his creatures. Hence we ought to be careful how we begin to tell such lies about our heavenly Father, lest he should send upon us strong delusions, that we may believe them and suffer the deep damnation that flows from a faith so chilling to the feelings of humanity.—There is not a more dismal hell, than that which seizes upon the man who is left under the mighty working of error to believe the unmerciful dogmas of endless torment. Though some are deluded into a belief of such a doctrine, yet there is comfort in the reflection, that he who has delivered them over to the buffetings of satan for the destruction of the flesh, has done it in kindness, that their 'spirits may be saved in the day of the Lord Jesus.'

L. D. W.

AGITATIONS.—The Connecticut Observer, of a recent date, has an article on this subject, referring chiefly to the political agitations of the day; wherein the Editor, very gravely, attempts to show that monarchy and aristocracy are tumbling to ruin, and republicanism rising up majestically in their stead.—'Every part of the world,' he says, 'seems to be in commotion—some from one reason and some from another, but all centreing in the same great cause;—the People struggling to throw off the superincumbent mass of aristocracy—and the latter struggling to perpetuate their former privileges.' In relation to these commotions he further says:—

The spirit of agitation will increase in our world. Let the waves roll on—for better thus than that the waters should stagnate and send forth pestilence and death. These commotions are not only evidence that mind is at work, but that the old order of things is passing away.

Now we believe the above extract is as true in relation to the religious affairs of the world as the political. 'The people are struggling to throw off the superincumbent mass' of religious, or rather irreligious 'aristocracy.' And if there is any evidence in agitations, the high excitement, high pressure measures and commotions in the Limitarian church, are plain indications that the old order of things is passing away. We need scarcely refer to the ruinous revival measures that are put in operation in every part of the country. They evince a last and desperate effort of the 'beast' to sustain his power and influence—that 'he has come down, having great wrath, because he knoweth that he hath but a short time.'

Look also at the agitations of the Presbyterian church—the contentions that have been, for some time, carried on between the Old and New school divines. One after another of the great props of ancient Calvinism is giving away. 'Infant damnation,' we believe, 'has gone'—'original sin' and 'total depravity' have undergone many modifications, so that they are but a skeleton of their former selves. Partial and unconditional election, is in many places at least, almost forgotten. And these changes of opinion—these sad departures from the fixed landmarks of unadulterated Calvinism, have produced dissensions and commotions among the members of the Presbyterian Church. The next session of its general Assembly, to be holden, if we mistake not, at Pittsburg Pa. promises to be as stormy a session as they have ever had.

But we say in the language of the Observer.—'Let the waves roll on—for better thus than that they should stagnate and send forth pestilence and death.' The stagnant pool of orthodoxy has already filled the air with its pestilential effluvia. And though the boisterous winds and waves of excitement may produce desolation and death in their dreadful course—yet better roll, than be still; for thereby the atmosphere will be cleansed, and a better, healthier, calmer state of things will succeed. 'These commotions are evidence that the mind is at work'—industriously and perseveringly at work to ascertain the truths connected with the great system of our Redeemer's religion. And the work too will go on to the complete overthrow of error. Let those, then, who are doomed to endure the greatest violence of the storm, and inhale the poisonous vapors, take courage, and comfort in the reflection, that 'the old order of things is passing away,' and a better day is coming. We trust it is not far distant. Indeed we hail its near approach, and pray God to hasten its coming, when the reign of pure christianity shall succeed to the tumults, error and irreligion, and shower its smiles and blessings upon all the children of men.

R. O. W.

NEW PUBLICATIONS.—By a friend from Woodstock, Vt. we have received a copy of Br. Streeter's newly published work, having reference to 'Jedediah Burchard' &c. It is a 'faithful' and we doubt not a 'true witness' against the ravings of that unprincipled imposter. The work before us contains a history of his proceedings in Woodstock, such as a report of his sermons, a peep at the anxious room, and a delineation of the leader's schemes of deception. 'The author lifts the curtain and lets the reader at once into the secrets of the matter. If the good people of Vermont were in any danger of being deluded by this 'arch deceiver' the extensive circulation of this

work will put them on their guard. In it Burchard is completely unmasked, and appears in his own naked deformity, as heartless a pretender as walks the earth.

There is a remark in one of his sermons, which we will quote, as it is about the only sentence, we have been able to find, that looks like truth.

Speaking of himself, Mr. Burchard says. 'I was as abominable a rebel against the law of God, till I was twenty four years old, as ever trod the earth.' There is no doubt of it. We can bring hundreds of witnesses in this city who will testify that the above is true; every word of it true. The only difficulty is that it does not tell the whole truth. We think there would be no difficulty in proving, that at a later age than twenty four, Mr. B. has violated the laws of God and man, and that too in a manner that might render this city no very safe abode for him.

I. D. W.

DIVINE GREATNESS. How inconceivably great is the being who made us! What grandeur and sublimity are connected with his name and nature! He is indeed the high and lofty One who inhabiteth eternity. The most sublime and emphatic language is employed in scripture to express his greatness and majesty. 'O Lord, my God,' says the Psalmist, 'thou art very great; thou art clothed with honor and majesty; thou coverest thyself with light as with a garment.'

When we contemplate the wonderful works of God and are amazed at his boundless extent, and inconceivable greatness; the reflection comes home to the heart with all its sublimity that God is still greater. If we admire the glories of the morning sun, we are taught by that very admiration, that he who made the sun is far more glorious. If we taste the sweets of nature around us, and enjoy the riches of this bounteous earth, we learn from these that nature's God is still more bountiful. And all his works, however rich, and varied, and marvellous, and boundless they are,—are infinitely surpassed by him at whose command they exist. Well hath the poet said in reference to the delightful change of the varied year.

'Almighty Parent! whose unceasing hand
Rolls round the seasons of the changeable year;
How mighty, how majestic, are thy works!
With what a pleasing dread they swell the soul!
That sees astonished, and astonished sings!'

When we give wings to the imagination and soar through the immensity of God's works, we are lost in the ample fields; and return amazed to ourselves with the humbling inquiry 'What is man that thou art mindful of him? or the son of man that thou visitest him?' And a deeper sense of divine goodness is fixed upon the mind by the reflection that, however great and majestic he may be, however extensive his works and unsearchable his ways; yet 'not a sparrow falleth to the ground without his knowledge,' and even the meanest reptile is supported by his bounty and protected by his kindness.

Consider, for a single moment, the works of man, and compare them with the marvellous doings of the great God. They spread their gaudy curtains and richly adorn a magnificent temple—but he stretched out the heavens as a curtain, studded and embellished with its ten thousand glittering stars! They proudly mount their fine-wrought chariot and guide with skill their restive steeds—but he 'maketh the clouds his chariot, and walketh upon the wings of the

lawless winds!' Even when the earth is convulsed with storms and tempests and

'All nature reels; the God of worlds unknown
Rides awfully sublime above the storms
Quickly displays his great Almighty power
Calms the rash wind and quells the rugged shower!'

They speak—and perchance the word goes forth in swelling notes & returns in a mere echo from the distant hills—but 'he spake, and it was done; he commanded, and it stood fast.' The earth was established and brought forth her increase at his command; and man was created and supplied with every blessing. Well hath the Psalmist exclaimed, 'O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches!'

And not only great and mighty is the Lord, but that greatness is combined with the most transcendent goodness. He is emphatically great in goodness, and rich beyond comparison in the exhibitions of his love. O Lord, how excellent is thy loving kindness in all the earth! Consider the heavens above and the earth beneath, and even 'the great and wide sea.' All speak of his great loving kindness and the unsurpassed excellency of his love. There is truly no limit to the unsearchable wisdom and goodness of God.

How much then of praise and adoration are due unto his name! The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad! And while they rejoice in the riches of heaven, let the incense of gratitude ascend from pure and fervent hearts to the great and bountiful Giver. 'Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!'

[Com.]

SYMPATHY.—Passing along one of the streets of our city a few mornings since, we came to a heap of burning ruins, around which a number of people had assembled. It was what remained of a stable which had been burnt the night previous. We were informed that four horses had perished in the devouring element. Three unshapely masses were mouldering in the ruins, and one noble beast had broken from his fastenings and in his egress fell dead upon the walk, where his carcass scorched and blistered still remained. A set of ragged urchins were shouting in the street, but save these an air of melancholy was seen in the countenances of all who looked upon the scene of destruction. We saw an old man, a cartman whose horse and cart constituted his sole earthly possession, with dejected looks, taking some fragments of his frail vehicle from the ashes and cinders that remained, and tears of sympathy were stealing down the cheeks of some of his friends. It was to us altogether an interesting and instructive spectacle, we could plainly read in the countenances of the people the fact that there are fountains of feeling in the human heart, and chords of sympathy which may be touched by the sufferings, even of the brute creation. Poor things! said a looker on, as he surveyed the carcasses of the beasts disfigured, swoolen and blistered with the flame. Poor creatures! How horrid it must have been for them, to be tied to their fastenings, while the fires were cracking around them and consuming their flesh! Ah! thought we, you are right; and yet it were a harder case to be chained in the fires of an endless hell. Upon the one man can feel, but upon the other they have no heads to reason, no hearts to feel. We turned from the scene fully persuaded, that if men had as much sym-

pathy for their fellows as for beasts, and would cherish those sympathies, the cruel doctrine of endless burnings in hell would soon be spurned from their hearts as a curse to the earth.

I. D. W.

UNIVERSALISM IN CONNECTICUT.—The following letter from from Br. Asher More of New London we copy from the last number of the Christian Messenger. We have no doubt it will be interesting to our readers to hear of the progress of the good cause of divine grace in the state so famous for its 'blue laws.' We are happy to hear that the sphere of Br. Moore's judicious labor is so richly blessed. There are other places, however, that enjoy the smiles of prosperity. The doctrine is fast gaining ground, we believe, throughout the State. We know it is in the immediate vicinity of this place. And we say in the language of Br. M. 'The Lord speed it.'

BR. PRICE.—With us, the signs of the times seem to warrant the conclusion, that *Connecticut is undergoing a regeneration.* The good work is not progressing with unusual rapidity; but it goes on steadily and perhaps fast enough. The Gospel Sun has arisen upon us; and the errors of creed makers are gradually receding before this light divine. And you know there is a power in the simple doctrine of Jesus that no human creed can withstand. Wherever it goes it prostrates all the *Platforms and Confessions of Faith* which the sage doctors of the church have established—delivers men from the thralldom of tormenting fears, and inducts them into the enjoyment of moral freedom and rational happiness! And where the *Truth of God* has obtained a permanent footing in the mind of man, the advocates of human creeds can no more establish their doctrines than they can rebuild the Tower of Babel!

It is now just five months and a half since I removed to this place. During this time I have preached about one hundred sermons, mostly to large audiences. You are aware of the fact that I preach stately in Westerly, R. I., and in Norwich and New-London, Ct.

In Westerly, avowed Universalists are not numerous; but they are 'strong in the faith, giving glory to God.' There is no regularly organized Society of believers in 'the common salvation' in this place. The village in which we hold our meetings is quite small, and the state of society is far from being desirable. The inhabitants are divided not only in sentiment, but also in feeling. This unhappy state of things has been caused by the untiring efforts of different sects to gain the ascendancy there.—The Episcopalians, in particular, have exerted themselves to the utmost, to obtain the control of the public Meeting-House, to which belongs a fund of several thousand dollars. But I believe they have failed; and I am sure their procedure relative to the house, together with their protracted meeting, and mock day of judgment, will neither advance the cause of 'pure and undefiled religion,' nor exalt the dignity of their church!

The last time I preached in Westerly, Rev. Mr. B. (a Baptist preacher,) was there on a visit. We had the undoubted right to the Meeting-House on that day. But inasmuch as Mr. B. had come a considerable distance, we thought it would be an act of courtesy to relinquish our claim, at least for the morning and afternoon, and allow him to occupy the house; and accordingly we did so, and he used it. Now under these circumstances will you believe me when I

say, that notwithstanding we thus liberally gave up the house, he, the said Mr. B. (who one might suppose had lived long enough to know better,) was actually so destitute of common politeness, as to call us 'fools,' and our doctrine 'profound nonsense.' Such were his arguments. I have yet to learn *abuse* in requital for kindness is in strict accordance with the spirit of Christ. Our friends in this place, however, are 'in nothing terrified by the adversary.' They neither doubt nor fear. Being established in 'the faith once delivered to the saints,' they can neither be frightened nor wheeled away from the truth. Their prospects are encouraging, and may the Lord prosper them.

In Norwich, our Society flourishes, and we are doing well. Heretofore Universalism has been 'sleeping in the dust of the earth,' in this place. The public advocates of the sentiment, in general, have been unworthy men, not qualified either to lead the services of the sanctuary, or to 'feed the people with knowledge and understanding.' I trust that our denomination, after suffering awhile longer, will see the necessity of excluding from the connexion every immoral preacher. There will be but few to raise a noise about ecclesiastical domination, gag-laws, &c.; and even they, I am persuaded, will soon understand this matter.

The Norwich Society has recently received a large accession of members. The Meeting-House has been repaired internally; and I expect the outside will soon meet with the same treatment. Our meetings are always well attended, and sometimes even crowded to excess. The Lord has blessed us. And I confidently hope that our brethren here will not 'draw back unto perdition.'

In New-London the Lord has prospered us; and our prospects for the future are highly auspicious. Until very recently there has been nothing more than the name of a Universalist Society in this place. We have now a Society properly organized, and in a flourishing condition. The Society at present consists of about sixty members, and its officers are, a Moderator, Clerk, five Trustees, a Treasurer and Collector. We hold our public meetings in the Court House, but expect to have, by the coming autumn, a Temple of praise of our own, in which to worship 'the Father of spirits,' 'who is the Savior of all men.' The Society has resolved to raise a fund of six thousand dollars, to be appropriated to the procuration of a lot and the erection of a Church. The whole plan has been devised with much care and wisdom.—The subscription papers have been drawn up, and are now in circulation. And we have abundant reason to believe that the good work will go on prosperously. The Lord speed it.

Our brethren here are united and zealous.—They 'stand fast in one spirit, with one mind, striving together for the faith of the gospel.' And we should be 'fearful and unbelieving,' were we to doubt that liberal Christianity will here triumph; and that light, liberty and happiness will be the legitimate and inevitable consequences.

In addition to laboring steadily at the three above named places, I frequently deliver evening lectures in the surrounding villages. Calls for preaching come pouring in from every quarter; and the people seem ready to receive the word of life. Good news salutes our ears from almost every part of the state. More laborers in the word and doctrine are needed here; and

we most fervently 'pray the Lord of the harvest, that he will send forth more laborers into his harvest,' and crown with abundant success every laudable endeavor to extend in the earth the knowledge of truth.

Yours, in affection,

ASHER MOORE.

YOUNG LADIES' FAIR.

A Fair connected with the Young Ladies' Benevolent Society in this city (Hartford) will be held at Mr. W. Denslow's Hall on Thursday the 7th inst. The object is to collect money for the benefit of the poor. Gentle men and ladies favorable to such an object are respectfully invited to attend.

NEW SOCIETIES.—A new society has recently been organized in Boscaawen, N. H. Another society of believers in the great salvation has been formed in Oxford, N. H. Another still has been formed in Litchfield Me. Verily, the work is progressing rapidly!

In a letter from Br. King of Portsmouth, says the 'Trumpet,' we are informed that Brs. W. M. Fernald, Timothy J. Tenney, and J. B. Watson, who have been pursuing their theological studies with him, have commenced preaching the doctrine of the 'restitution of all things.'

TO CORRESPONDENTS. We have received an excellent funeral discourse delivered at Berlin Ct. on the occasion of the death of Hon. Samuel Hart by Br. W. A. Stickney. It will be inserted next week.

The articles from E. W. P. and D. H. are acknowledged.

REPENTANCE.—Repentance is the change of the heart, from that of an evil, to a good disposition; it is that disposition of mind by which the wicked man turneth away from his wickedness, and doeth that which is lawful and right and when this change is made, the repentance is complete.—[Convict's Address.

Religious Notices.

Br. R. O. Williams will preach at Winsted Ct., on the 2d sabbath inst.—and at Winchester, N. H. on the 3d.

Br. F. Loring will preach at the Baptist meeting house in Swansey, N. H. on the 3d sabbath inst.

Br. W. A. Stickney will preach in Cheshire, the 2d, Sunday in May, and a lecture in Meriden at half past 5 o'clock; in Burlington the 4th Sunday in May, and a lecture at New Hartford centre, at 5 o'clock.

LETTERS RECEIVED

At the office of Inq. & Anch. Hartford for the month ending April 28.

L. L. Berlin—T. J. Little York, Ala.—J. F. Brooklyn—J. C. Union—P. M. Manchester Tenn.—P. M. Charlestown Ms.—P. M. Wilton Ct.—P. M. Ellsworth—W. A. S. Berlin—P. M. Middletown—S. W. Plymouth Ct.—P. M. Northampton Ms.—J. C. Union—A. C. South Dansville N. Y.—P. M. Watervliet N. Y.—A. L. East Lyme—P. M. Monroe Ga.—L. C. New Marlboro Ms.—Rev. C. S. Springfield Ms.—J. S. Egremont Ms.—N. S. Duxbury Ms.—P. M. North Orwell Pa.—J. G. Abington—S. J. G. Columbia roads Pa.—B. F. Stafford Ct.—Z. W. Northfield Ct.—P. J. Norwich—J. C. C. Charlestown S. C.—J. L. Killingworth—P. M. Prattsburg Ga.—A. R. Rocky Hill—Rev. W. A. S. Berlin; P. M. Cornwall Hollow; E. N. Wales Ms.; J. S. Egremont Mass; R. P. Pineville S. C.; A. C. S. Norwich; P. M. Washington Ala.; S. H. Lunenburg; S. I. Liberty Hall S. C.; P. M. Wolcottville; L. L. Berlin; P. M. New Braintree Ms.; J. C. Union; T. W. Middletown; P. M. Colebrook; L. K. Fair Haven; F. L. Hinsdale; C. S. Springfield Ms.; T. W. Boston.

POETRY.

Morning.

Original.

How sweet the morning! when the sun
Breaks from the glowing east,
His long unwearied course to run,
A bright and welcome guest.

The flowers refresh'd by evening dew
Their sweetest fragrance shed;
Display their rich and brilliant hues
Around their verdant bed.

The tuneful songsters of the grove,
Enlivened by his rays,
Pour forth the sweetest song of love
To their Creator's praise.

Arise, ye favor'd sons of earth,
Refresh'd with sleep, arise!
And send your grateful praises forth,
In raptures to the skies!

Berlin, Ct.

ADELIA.

A Prayer.

Original.

Father, Supreme, Almighty and Allwise!
May our devotions pure, to thee, arise;
In grateful strains, to thee, our songs we'll raise;
Accept, O God, our humble notes of praise.
We would approach thee with our bosoms warm'd,
With love divine; with charity adorn'd;
With confidence, we trust in thee alone,
O thou, adorable, Eternal One.

Wilt thou protect us, through the coming night;
Refresh'd with sleep, may we behold the light
Of yet another morning's cheering rays,
And all the blessings, which have crown'd our days.
And wilt thou lead us, while we tarry here;
Then kindly, take us to a happier sphere.

April 5, 1835.

A. M.

The Infidel Mother.

How is it possible to conceive that a woman can be an atheist? What shall prop up this reed, if religion does not sustain her? The feeblest being in nature, ever on the eve of death, or loss of her charms; who shall support her if her hopes be not extended beyond an ephemeral existence? For the sake of her beauty alone, woman should be pious.

Gentleness, submission, scavity, tenderness, constitute part of the charms which the Creator bestowed on our first mother, and to charms of this kind infidelity is a mortal foe.

Shall woman who takes delight in concealment—who never discloses more than half of her graces and of her thoughts, whom Heaven formed for virtue and the most mysterious of sentiments, modesty and love—shall woman, renouncing the engaging instance of her sex, presume with rash and feeble hands to attempt to withdraw the thick veil which conceals the Divinity? Whom doth she think to please by an effort, alike absurd and sacrilegious? Does she hope by adding her petty and her frivolous metaphysics to the imprecations of a Spinoza, and the sophistry of a Bayle, to give a higher opinion of her genius? Without doubt she has the thoughts of marriage, but what sensible man would unite himself for life to an impious partner?

The infidel wife has seldom any idea of her duties; she spends her days either in reasoning on virtue without practising its precepts, or in

the enjoyment of the tumultuous pleasures of the world.

But the day of vengeance approaches. Time arrives leading age by the hand. The spectre, with icy hair and silver hands, plants himself on the threshold of the female atheist; she perceives him and shrieks aloud. Who shall hear her voice? Her husband? She has none; long, very long, has he withdrawn from the theatre of dishonor. Her children? Ruined by an impious education, and by maternal example, they concern themselves not about their mother. If she surveys the past, she beholds a pathless waste, her virtues have left no traces behind them. For the first time she begins to be sensible how much more consolatory it would have been to have a religion. Unavailing regret! When the atheist, at the term of his career, discovers the illusion of a false philosophy; when annihilation, like an appalling meteor, begins to appear above the horizon of death he would fain return to God, but it is too late; the mind, burdened by incredulity, rejects all conviction.

How different is the lot of the religious woman. Her days are replete with joy; she is respected and beloved by her husband; her children and her household all place unbounded confidence in her, because they are firmly convinced of the fidelity of one who is faithful to her God. The faith of this christian is strengthened by her happiness and her happiness by her faith; she believes in God because she is happy, and she is happy because she believes in God.—[Universalist Watchman.

The Bigot.

'He that will not reason, is a bigot.'

Then it follows of course, a bigot will not reason, which is true. He holds his creed with one hand, and with the other draws the sword. He says to his fellow beings, 'I do not wish to compel you to believe my doctrine,' but at the same time, in case of a refusal, hurls over their heads the thunders of his wealth. He requests his bretheren to think and reason for themselves, but if they come to any other than his own conclusion, faggots, fire and death are the penalty! But this is only one of the bad traits in his character. To this he joins a cool-blooded cruelty and inveterate hate, that would almost make a demon shudder. 'Tis he that ties his fellow being to the stake; 'tis he that lights the torch of persecution; 'tis he that revels in human blood. He it is that pursues his victims to the grave, and gluts his hellish spite upon the sleeping dead. He feels no pity, he grants no mercy, he knows no law but that whose edicts are written in human blood. In the bold and thrilling eloquence of the celebrated Irish orator, Phillips, 'He is a wretch whom no philosophy can humanize—no charity soften—no religion reclaim—no miracle convert; a monster, who, red with the fires of hell, and bending beneath the crimes of earth, erects his murderous divinity upon a throne of skulls, and would gladly feed even with a brother's blood, the cannibal appetite of his rejected altar.' More ferocious than the blood-thirsty tiger, even the death of his victims does not satiate his unappeasable vengeance; he drags them from their graves and vents his impious malice upon their lifeless remains. 'His very interests cannot soften him into humanity.'

To conclude this article, I have selected the following extract from a speech of the renowned author of the 'Emerald Isle.' He thus per-

sonifies bigotry: 'She has no head and cannot think; no heart, and cannot feel; when she moves, it is in wrath; when she pauses, it is amid ruin! her prayers are curses; her god is a demon; her communion is death; her vengeance is eternity! her decalogue is written in the blood of saints, and, if she stops for a moment in her infernal flight, it is upon a kindred rock, to whet her vulture fang for keener rapine, and re-plume her wing for a more sanguinary desolation.'—*Lowell Journal.*

Editorial Philosophy.

The scribe of the U. S. (Phil.) Gazette is a true philosopher, and honors the corps whose badge is sufferance. All editors possess a Job-like power of endurance, and bear the ills the tribe is heir to, with meekness and humility, but all cannot moralize like the melancholy Jacques, nor philosophize like our benevolent brother of Philadelphia. Listen to him.

A friend looked in upon us yesterday, while it was snowing a little, to say that he liked our homily about the snow and cold of the previous day; but 'what should we say to that which he was then enduring?' Now, the spirit of our friend is that of worldly philosophy—it affects indifference to misfortune, disappointment, and pain, and wraps itself about with a smile of self sufficiency and imaginary stoicism—provided always, that the misfortune, disappointment, and pain, are *all* past. What we would cultivate, is the true philosophy, (there is a better word than philosophy) which endures present and existing evils, without a murmur—that rises above and looks down, rather than back, upon disappointment and pain. 'Ye have heard of the patience of Job; it was manifested by the meek endurance, and not the complacent recollection, of disaster. It was when he sat in the ashes, and scraped himself with a potsherd, and not when he counted his redoubled flocks and herds, and his new-born sons and daughters, that he blessed the name of the Giver of good, for what he had taken away as well as for what he had given.—It would be a sad rebuke to the pride of most of the stoics of the age, to point out to them how little of present evil they could endure. We must learn to bear the chills of April and May, as well as to remember the cold of December and January.

Marriages.

In Dudley Mass. on Sunday 12, by J. Boyden Jr., Mr. F. W. Winn of Sutton and Miss Harriet White of Charlton.

In this City, by the Rev. G. F. Davis, Mr. Richard W. Kirkham, of New York, to Miss Cecelia Bolles of this city.

In this City, by the Rev. Mr. Remington, Mr. Josiah H. Bowles, Printer, to Miss Charity Phippeny.

Deaths.

In this city (Hartford) on 20th ult Mr. Henry McKee aged 39 years.

In this city, on the 12th instant, Jane Elvira, aged 8 years, daughter of Mr. Manna Case.

In this town, Miss Mary B. Clark, aged 16, daughter of Mr. Samuel Clark.

REMOVAL.

THE OFFICE of the Inquirer and Anchor is removed to the building formerly owned and occupied by Mr. N. Ruggles in Main St. a few rods south west of the State House square.

Hartford, April 1835.